



Center for the Evangelical United Brethren Heritage

TELESCOPE-MESSENGER

United Theological Seminary, Dayton, Ohio

Vol. 21 No. 2

Summer 2011

Thriving Former EUB Churches

by
John F. Sills

John F. Sills was born into the Evangelical Church, was ordained in the EUB church, and was one of the initial members of The Evangelical Church of North America (ECNA). From 1990-2002 he served three terms as the General Superintendent (chief administrative officer) of the ECNA. Now retired, he and his wife live in Salem, Oregon. Some months ago John initiated correspondence with the editor and offered to write several articles on former EUB churches that were "thriving" in the ECNA. This is the first of these articles.

In 1841, in Cherry Tree, Pennsylvania, at an Evangelical Association camp meeting, James Croasman was converted. In 1863, as The Evangelical Association met in General Conference in Buffalo, New York, Rev. Croasman was assigned as a missionary to the Pacific Northwest. The following year he arrived in Salem, Oregon,¹ where he initiated Evangelical work in the west.

Slightly over one hundred years later, on June 4, 1968, The Evangelical Church of North America was launched in Portland, Oregon.² This meeting was preceded the day before by a special session of the Pacific Northwest Conference of the EUB Church. At that session 81 ministers requested and were granted the transfer of their credentials to the recently formed ECNA. At the same time 54 EUB congregations were declared discontinued.³ All but one of these congregations became part of the ECNA.⁴

Two weeks after the new denomination was formed, the "Western Conference" of The ECNA was formed in Billings, Montana.⁵ The Oregon-Washington group would become the Pacific Conference. This article will look at several congregations in the Pacific Conference. Future articles will discuss thriving former EUB churches in Montana and Northwestern Canada.⁶

The First EUB Church, in Salem, Oregon, is now known as Salem Evangelical Church. In 1971, 40 years ago, the church averaged 191 on Sunday mornings. The congregation still occupied the downtown building erected in 1931 when two Evangelical and one United Evangelical congregations merged for a joint ministry.

Toward the end of the 1970s the church was relocated to its present campus in north Salem. This move was necessitated because the State of Oregon purchased the property in order to continue building

the Capitol Mall where numerous state agencies are currently located.

In the early 1990s, as a result of significant growth, a new much larger sanctuary was constructed. The church has continued to grow and in January, 2010, a three-story ministry center was added at a cost of nearly \$7 million. The indebtedness is now less than \$1.5 million. Average Sunday worship attendance in 2009 was 1,447. Over 40 infants a year are born to members of the congregation and nearly 300 are enrolled in the Children's Department. This Easter the 70-voice choir and 30 actors and musicians presented *Living Waters*, an evangelistic musical during which many responded to the invitation for salvation.

The Oregon City Evangelical Church was not one of the top five churches of the conference in 1971, averaging less than 200 for worship. In 2009 the congregation averaged 523. It launched Mountain View Church in 2002, also in Oregon City. In 2009 the Mountain View Church averaged 307 with a combined attendance at both sites of 830. The Oregon City Church maintains, as does the Salem Church, a full-time minister of worship and music. Both of the Oregon City churches conduct a number of ministries that enable them to reach evangelistically into their communities.

The South Albany (Oregon) Community Church had a worship attendance of about 100 in 1971. At that time it was a relatively new church planted by the Albany First EUB Church. In 2009 South Albany's average worship attendance was 533. In addition, it mothered a new church in north Albany in 2009. Known as The Grove, it began with a worship attendance of around 100 and is doing quite well ministering to a growing area containing a large number of young adults.

In central Oregon the Pacific Conference, both the EUB and later the ECNA, sought to establish a congregation in Bend (Oregon). It was a struggling field to say the least. In about 1983, the current pastor, Randy Myers, was assigned to the church. Located in a most accessible spot in Bend, the church has flourished with fresh and contemporary ministries, all the while firmly anchored as a Bible-focused congregation. Its average attendance in 2009 was 1,043. Currently this church is in the process of mothering Journey Church in Bend.

In Vancouver, Washington, the First EUB Church had an average attendance of around 150 in 1971. The church continued to grow over the years adding a major gym-type activity center after 2000. In addition for some years this congregation has maintained a fairly good sized Christian school.

In 1974, the Vancouver congregation mothered a new congregation in a growing part of the community. East Vancouver Community Church to this day has seen good growth, has a fine complete church campus and ministers to more than 200 while the average worship attendance of the mother church was 523 in 2009.

Through the Pacific Conference Board of Church Extension, several churches have come into existence since 1968. While they were not formed as EUB churches, they have a strong streak of EUB DNA in them.

In Wenatchee, Washington, Breath of Life Church is now 12 years old and Hope Church, in Lake Oswego, Oregon, is about 35 years old. Amor y Vida is nearing eight years of age in Salem, Oregon, and in North Salem, Return Church is in its first year.

In Puyallup, Washington, the Puyallup Evangelical Church nears its 35th birthday and the Woodburn (Oregon) Evangelical Church is about 15 years old.

Obviously, 43 years following the Methodist-EUB merger it is difficult to know how dominant the EUB DNA is in any of the former EUB congregations. However, it is apparent that the necessity to be evangelistic, reaching those who have no personal relationship with Jesus Christ, is a strong value. In my “growing up” years reaching out with the Good News of Jesus was what it meant to be an Evangelical. A number of congregations in the Pacific Conference are manifesting this value in demonstrable ways. They are growing, thriving, former EUB congregations.

¹ Raymond Albright, *A History of the Evangelical Church*, p. 264. Also T.R. Buzzard, *Lest We Forget: A History of the EUB Church in the Pacific Northwest*, pp. 109-110.

² Brian Hotrum, *The Evangelical Story*, p. 149. See also, *The Evangelical Church of North America: The Organizing Session and the First Organizing Session* (conference journal), pp. 36-37.

³ John M. Pike, *Preachers of Salvation*, pp. 217-233.

⁴ *ECNA Organizing Session*, p. 16.

⁵ Hotrum, p. 150.

⁶ In 1969 the United Methodist General Conference voted unanimously to declare the NW Canada EUB Conference removed from the Western Jurisdiction and thus an autonomous body—The Evangelical Church of Canada. Maintaining a close relationship with the newly formed ECNA, on April 15, 1982, the Canadian body became an annual conference of the ECNA. The first General Conference of the ECNA was held in October, 1982, in Billings, MT. (see Pike, pp. 295-313).

Gould College

by

Robert L. Frey

The information for this article was provided to the editor by Barbara and Randy Crouse who live at Otterbein Home, Lebanon, Ohio. Randy grew up in Harlan, Kansas, the community in which Gould College was located. The major source of information for this article came from a booklet written by Oscar Crouse (Randy's uncle) titled A History of Harlan: The First 90 Years (1961). Other sources were a newspaper article from The Smith County Pioneer and a pamphlet titled The First 100 Years of the North Solomon Valley (1970).

During the 19th and early 20th Centuries the predecessor denominations of the Evangelical United Brethren Church established many colleges. Some were colleges in name only and some did not even merit the designation of “high school.” Only a few ever celebrated their 50th, much less their 100th anniversaries. Yet all were established with the purpose of educating the youth of the church in the arts and sciences under the “protective umbrella” of church oversight. Despite the fact that many of these

schools lasted for only a short time, each of them produced graduates who had a positive influence on the church and the larger society. Gould College fits this mold.

Gould College existed from 1881 to 1891 in the village of Harlan, Kansas. Harlan is located in Smith County in north-central Kansas along the banks of the Solomon River. The nearest cities of any size are Wichita, Kansas, 150 miles to the south and Hastings, Nebraska, about 90 miles to the northeast. The first

white settlement in the area was in 1871. A.L. Bailey and W.S. Bradford, both originally from Mansfield, Ohio, purchased the area that became Harlan from John White and laid out the town-site in June 1877. The town was named after a highly respected local judge. Located amidst one of the best crop growing regions of the Great Plains, the future of the town and the area was greatly enhanced when the railroad reached the fledgling town two years later.

By the mid-1870s Mr. Markam, a Congregational minister, regularly visited several families in Harlan who wished pastoral leadership. Markam organized a class of six members and within the next few years two other Congregational pastors visited the area more or less regularly. In 1878 Rev. Samuel H. Thompson, also a Congregational minister and his family arrived via covered wagon from Wisconsin. Rev. Thompson was the first minister to reside in Harlan. He occupied a house on a hill north of town and this became the meeting place for the class.

Unfortunately, Rev. Thompson died slightly more than a year after his arrival and was buried in a cemetery on a hill behind his house. Two other Congregational ministers followed him, but neither “located” in Harlan. This opened the way to the United Brethren through the common practice of a revival. In the winter or early spring of 1880 a United Brethren minister, Rev. Miller, held a revival in the stone schoolhouse and established a class that was to be the beginning of a UB Church. What happened to the class founded by Rev. Thompson is not clear.

The Harlan Church eventually became a member of the West Kansas Conference of the United Brethren denomination. Leaders of that conference had been searching for a location to found a school in this lightly populated area of the Plains. Travel to larger cities for a “college” education was out of the question for many people in this newly opened part of the United States. Indeed many of the EUB colleges were founded in such areas and while the goal was laudable it was one of the major reasons for their early demise.

A.L. Bailey, one of the town founders, was a Harlan UB layman, attorney, and owner of the local hotel. He suggested to Rev. Miller that Harlan would be a good place for a college. Bailey then “closed the deal” by offering “40 lots or about six acres of land in the north part of Harlan” as a location for the college if he would be permitted to name the college. Bailey’s gift was accepted and he named the school “Gould College” in hopes that the railroad mogul

would endow the institution. Why Bailey chose Jay Gould to memorialize is puzzling. Hardly the paragon of Christian virtue, Gould was one of the most unlikely of benefactors—and, of course, no money was forthcoming from him.

Matters moved rapidly and within a short time the first quarterly conference of Harlan approved support for the college and developed a contract calling for A.L. Bailey to supervise the construction of a building 43 by 53 feet and two stories high on block 19 of the town-site. The contract was approved on May 24, 1880. A plentiful supply of stone was available in the area thus allowing the construction of the walls for the first story of the building by the time of the meeting of the Annual Conference. At this point work stopped until the Conference accepted the project.

Acceptance was not a foregone conclusion. Lane University, another United Brethren college located at LeCompton, Kansas, led the opposition. Lane was located east of Topeka and was at least 180 miles from Harlan—a considerable distance in those days. Railroad connections were not direct and roads were essentially nonexistent in 1880. Bishop Milton Wright¹ was the presiding bishop of the West Kansas Annual Conference that year, and he was strongly in favor of higher education having recently been involved in the creation of one of the predecessors to today’s United Theological Seminary. The Conference approved the founding of Gould College.

Despite the opposition from Lane College, there were several reasons why conference approval of Gould College was “an easy sale.” First, the Bishop gave no doubt that he was in favor. Second, the groundwork for a successful start on the physical part of the college (the building) had been well planned and the building was already under construction. Third, the project required no major financial support from the Conference at that time (the Conference had already paid Bailey for the lots). Fourth, there was a clear need for a college in the western part of Kansas. And fifth, advance publicity had been well planned and coordinated. Advertisements had been placed in the *Religious Telescope*, as well as local and regional newspapers.

One of these advertisements attracted the attention of A.W. Bishop who was chairman of the Mathematics Department at Avalon College, a United Brethren college in Missouri. Bishop was a native of Ashland County, Ohio. He received his education at Oberlin College and Union Biblical Seminary (now

United Theological Seminary) where he is listed as a member of the Class of 1878. Intrigued by the idea of being involved in the beginning of a new school, Bishop contacted A.L. Bailey and Rev. Williams who was the presiding elder of the circuit. On April 6, 1881, Professor Bishop met with the college board of trustees. Bishop was described as a relatively small man, but he impressed his new acquaintances with his intellectual abilities, so much so that he was hired as the first president of Gould College.

The new president set to work hiring a faculty and developing a curriculum for the opening of school in the fall of 1881. Bishop's wife was also a competent and popular instructor, but there is no indication of her academic field. The curriculum was the traditional liberal arts curriculum with a heavy emphasis on grammar, rhetoric, mathematics, history, philosophy, and the natural sciences. Some advanced work in Latin and algebra and perhaps a few other fields depending on faculty expertise were also part of the curriculum. A music department and commercial department were also included. Since Bishop attended Oberlin College we can assume it was his primary educational model in developing the curriculum for Gould College.

By May 30, 1881, the *Atchison Champion* newspaper reported that "Gould College is a large building being erected by the United Brethren Society and, when complete, will be one of the best school buildings in western Kansas. It will be

completed about the first of August. School will commence about the first of September." School commenced on September 6th with 26 students in attendance. The building was not quite finished. Doors were not in place nor was there any provision for heating the building. Perhaps it was anticipated that cool weather would not occur that early in September, but opening day was cool and rainy and after a time a stove was procured and a fire started to thaw out the students and faculty.

In October, 1881, the Annual Conference of the West Kansas Conference was held in Harlan. With the clergy of the Conference present, this was a natural occasion for the dedication of the college and the conference was probably planned with this event in mind. President Bishop presented one of the addresses to the assembly. His major theme was the financial need of the college. His speech must have been effective because in a matter of minutes \$3,700 was pledged for Gould College. Needless to say this was a significant amount for western Kansas in 1881.

The following day the formal dedication took place. Chairing the Annual Conference and preaching the dedicatory sermon was Bishop Ezekiel Boring Kephart, former president of Western College (Iowa). Kephart used Matthew 26:18 (He said, "Go into the city to such a man, and say unto him, 'The Master [teacher] saith, My time is at hand; I will keep the Passover at thy house with my disciples.'" [KJV]) as the text for his sermon—a sermon that was "long remembered" according to Oscar C. Crouse. Thus Gould College was "off and running," or so it seemed. Interestingly at this conference Rev. Andy Polson replaced Rev. Miller as pastor of Harlan UB Church. Few pastors stayed at the Harlan Church from more than one year, although this was a common practice in UB polity.

In the following decade the student enrollment rose from the initial 26 to close to 100, but the enrollment apparently never went over the century figure. Usually there were four faculty members in addition to the president. The names of some of the faculty were May Webster, Miss Crosby, W.A. Ray, C.C. Kellogg, W.C. Shannon, Professor Todd, and H.W. Bomgardner. The latter two were apparently student teachers, but only Bomgardner is listed as a student in the partial list of students mentioned below. Beyond these names we know nothing about the faculty. We do not know their fields, their backgrounds, or how long they remained at Gould College.

Telescope-Messenger

Is published twice yearly by the Center
For the Evangelical United Brethren Heritage
United Theological Seminary
4501 Denlinger Road
Trotwood, OH 45426

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Although we have a partial list of 126 graduates and students, we do not know specifically who the first 26 students were. We do not know where they were from or what they were studying. The likely assumption is that most were from a range of no more than 50 miles from Harlan, but because of the denomination-wide advertising that took place in the *Religious Telescope*, students might have come from further afield than suspected as is indicated in an analysis of the Class of 1887.

The Class of 1887 consisted of five graduates: three from the Scientific course and two from the Commerical course.² The graduates of the commercial course were Frank Denman from Circleville, Ohio, and Ora Herman of Harlan. How Frank got from Ohio to Kansas is difficult to say, but it does suggest that the theory of Gould students being mostly local might not be accurate. After graduation Mr. Denman remained in the area and became a prominent local banker. He led the organization of the second bank of Harlan. Miss Herman³ was a talented singer and was a major leader in the Harlan church choir. After graduation she went to York, Nebraska. York College, another UB college, was located there, but it is not known if Miss Herman was related to that school.

Of the three scientific course graduates two were women (Birdie Reynolds and Cornie Rider) and the other was Frank Thompson. Frank was the son of the Rev. Samuel H. Thompson, the Congregational minister who came from Wisconsin and died a year and a half after arriving in Harlan. The widow and her two sons remained in Harlan and struggled to eke out an existence. Nonetheless, both Frank and his brother, Ben, attended Gould College and at least Frank graduated.⁴

At some point Frank felt the call to go to Africa as a missionary. Unable to attract backing from the United Brethren or the Congregational churches, Frank went on his own! He worked his way across the Atlantic Ocean on a cattle boat and arrived in London penniless and lost. Fortunately, he was befriended by a London policeman who directed him to the British Foreign Mission Board. This organization did support Frank and sent him to Liberia. There he established missions, learned the local dialect, and translated parts of the Bible and hymns into the dialect. He returned to the United States only once and during that time visited the Harlan church to tell of his mission work in Africa. He remained in the United States for only a few

months, and when he returned to Africa he took his mother and brother with him.

Cornie Rider, one of the two graduates of the scientific course, was involved in an interesting story of romance, intrigue, and conflict. The man in this story was Homer Bomgardner a student and teacher at Gould College who had a reputation as an outstanding "all-American" lad. In the process of developing a new public school building for Harlan, a dispute arose that split the community and led to the creation of two school boards. Each hired its own teachers. One group hired Bomgardner as principal of the new school. Cornie Rider's father—a prominent citizen of Harlan—was on the other side in the school battle, that is he opposed the hiring of Bomgardner.

Cornie Rider was reported to be an attractive and intelligent young lady—perhaps today we might call her a "campus queen." Eventually Mr. Bomgardner won out over a rival in courting Miss Rider. But Mr. Rider, who had nothing against Mr. Bomgardner other than that he was on the other side, attempted to "break up" the romance. Unable to do so he refused to allow Mr. Bomgardner to trespass on his property to visit Miss Rider. Mr. Bomgardner honored this restriction by meeting Miss Rider at the property line and then going on their date.

Mr. Bomgardner was careful not to take sides in the dispute in the public school debate, but after one term he tired of the conflict and moved to Topeka. There he founded a successful undertaking business and became one of the leading businessmen of the city. After establishing his business he returned to Harlan and married Cornie Rider. Years later after the death of Cornie's mother, her father's mental and physical health began to fail. Despite the difficult history of their relationship, Mr. Bomgardner welcomed Mr. Rider into his substantial house in Topeka and cared for him the remainder of his life.

Further examination of the list of students and graduates shows that a major portion, perhaps more than half, were women. Several husband and wife pairs show up on the list, e.g. Mr. and Mrs. Dan Bartlett, and many with identical surnames: Blake and Cross show up five times, Herman four times, and McKee, Reed, and Thompson three times.

The name Philo Herrick also appears on the list. Rev. Herrick was one of the pioneer United Brethren ministers in Kansas where he served as a pastor for 55 years. He served as the pastor of the Harlan Church in 1887-1888, perhaps while or immediately after he was a student at Gould College. Philo

Herrick and his wife Alice Mary McKee (who was a minister's daughter) had eight children. Three of the daughters served as missionaries in the United Brethren/EUB home mission schools in New Mexico. Three of the sons became ministers in the United Brethren Church. One was Paul Murray Herrick, a graduate of Kansas City University and Bonebrake Theological Seminary (now United Theological Seminary). Paul later served pastorates in Topeka, Kansas, and for 17 years at First EUB Church in Dayton, Ohio. In 1958 he was elected a bishop in the EUB Church and in 1968 became the Bishop of the Virginia Conference of the United Methodist Church—a position from which he retired in 1970.⁵

President A.W. Bishop not only hired the faculty, developed the curriculum, and recruited the first class of students, but he also edited a newspaper called the *Harlan Advance*, whose basic purpose was to promote the college. But this was not all. President Bishop was elected superintendent of the Harlan Sunday school and in 1882 was elected as Smith County delegate to the Kansas legislature! Perhaps for these reasons Bishop served as Gould College president for only two or three years. He was succeeded by V.M. Noble who was a member of the faculty. Noble continued as president for the longest span of time, about six years, although dates are not clear. In the final days of the college, Peter Wagner, another former faculty member, was elected president. It was his sad task to close the school.

Why Gould College failed is not too difficult to surmise. First, it did not have a strong population base from which to draw. Even the total population of the major cities in the area (Topeka, Wichita, Kansas City, Omaha) was not large in the 1880s. Colleges of a variety of sizes developed in these developing urban areas making it less and less likely that students would gravitate to a small rural area like Harlan. Second, Gould College was unable to secure a significant endowment that might have attracted students and given it a secure financial foundation. Had Jay Gould given the school several million dollars, and he could have, the school might have survived because it could have provided attractive scholarships and financial aid.

Arguably, the two most overdeveloped institutions in 19th Century America were railroads and colleges. How many railroads with the word "Pacific" in their corporate titles managed to reach the Pacific Ocean? Not many. How many colleges dedicated with great enthusiasm and idealism failed

to last out the century. Not many? Yet there was one great, and perhaps justifiable, difference between the two. Railroads were almost always promulgated for profit, and if they claimed any virtue it was to allow people to enrich themselves materially. Church related colleges, on the other hand, were almost never founded to enrich the founders financially. Their reasons were to enrich the students and the society in more religious and philosophical ways and to encourage the importance of service to society. Railroads were founded for materialistic reasons, colleges for idealistic reasons. Did this justify the over-construction of colleges? Possibly not, but the optimism of both railroad and college founders, in hindsight, is impressive, if not hopelessly optimistic.

This idealism is seen clearly in the history of EUB colleges. While the support of the UB (and Evangelical) denomination for colleges was strong in word, it was seldom backed up in deed. Yes, there were exceptions such as the \$3,700 raised within a few minutes of President Bishop's speech at the dedication of Gould College, but running through the history of all the EUB colleges is a constant theme of struggle for adequate financial support.⁶ It was not until the post World War II era when denominational colleges started moving beyond the denomination to the business world for support and governance that schools like Otterbein University, the University of Indianapolis, and Shenandoah University (clearly no longer United Methodist in a real sense) have become world-class educational institutions with relatively few financial worries.

The exact nature of the closing of Gould College is not clear. Oscar Crouse writes, "It might be said that Lane University absorbed it [Gould College]." Several possibilities come to mind. Based on declining enrollments and financial shortfalls, President Wagner might have concluded an agreement with Lane to "absorb" Gould and to accept all of its students and academic records. Since Lane was some distance from Harlan it is not likely that all students went to Lane. A second possibility is that the president and the board simply closed the school. The remaining students would have had to fend for themselves. In such a case arrangements would have been made to transfer the records of Gould College to Lane, the closest UB college. The second option seems most likely because of the fact that most of the college library was left behind in the second floor of the college building. These books were eventually

used more as stools for young people in Sunday school classes than for any serious academic study.

In any event, Lane was not much more successful than Gould. It was eventually transferred to Campbell College at Holton, and Campbell became part of Kansas City University. By 1954 Kansas City University, York College, and Western Union College were merged into Westmar College in LeMars, Iowa. Westmar soldiered on until the late 1990s when it closed. All the academic records of Westmar College were transferred to Morningside College where they now reside. Perhaps no one at Morningside College has ever heard of Gould College, or Lane College for that matter. Gould College does not even merit a mention in the standard histories of the United Brethren in Christ or the EUB church.

What is to be said of Gould College? Perhaps Oscar Crouse said it best: "If it is the work of an educational institution to fit men and women for more useful service rather than to enable them to get wealth and fame, Gould College was an unqualified success."

The analysis of the Class of 1887 and the career of Rev. Philo Herrick clearly supports this view. Furthermore, the existence of Gould College was synonymous with the best days of the town of Harlan and the college's decline foresaw the decline of Harlan itself.

After the college closed the building was used by the Harlan church until its first church building was opened in May, 1905. The bell from the college building was transferred to the church. Shortly thereafter the college building was demolished.

Today the only remnant of Gould College is a small pile (an Old Testament pillar?) of uncut stones erected in 1942 and dedicated on June 11th. The marker on the stone reads: "Gould College stood 550 ft. North and 458 ft. east, 1881-1891."

¹ Wright had been elected bishop at the UB General Conference in 1877 and was assigned supervision of all of the conferences between the Mississippi River and the Rocky Mountains. This included the West Kansas Conference. Wright was not re-elected in 1881 presaging the eventual split that took place in the denomination later in the decade.

² Without a college catalog it is difficult to determine what the scientific course might have included. It probably had little chemistry or physics and might have been more closely related to the social sciences. The commercial course was a combination of accounting/bookkeeping, stenography, management, and perhaps some economics. It would be closest to a business administration major today. However, it is difficult to determine the level of these courses, i.e. were they truly college level.

³ Three other Herman's, Jake, Will, and Myra, were also listed as students at Gould, but their relationship to Ora is not known.

⁴ A Charles Thompson is also listed among the students, but is apparently not related to Frank or Ben.

⁵ Paul W. Milhouse, *Nineteen Bishops of the Evangelical United Brethren Church* (1974), pp. 108-110. Paul Herrick was the editor's pastor during his final two years in high school and his first two years of college and was a good family friend.

⁶ See for instance, Frederick D. Hill, *A History of the University of Indianapolis and Its Legacy of Service* (2002), pp. 50-79, 104-131, 246-268.

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From the Editor

About the time the Winter 2011 issue of the *Telescope-Messenger* went to press, a book was released that should be of interest to readers of this publication. *Methodist and Pietist: Retrieving the Evangelical United Brethren Tradition*, edited by J. Steve O'Malley (member of the Advisory Council of The Center for the EUB Heritage) and Jason E. Vickers (Director of The Center for the EUB Heritage) was published by Kingswood Books (Abingdon Press) and should be available in any Cokesbury store. It is likely that a Barnes & Noble bookstore will be able to procure a copy for an interested reader.

This book was based on a series of papers presented at a conference in September 2009 sponsored by The Center for the EUB Heritage at United Theological Seminary. The papers are grouped in three categories: History, Doctrine and Theology, and Polity and Practices and are presented by scholars in these fields from a variety of educational institutions. These papers present a carefully researched and thoughtful analysis of the EUB tradition and why it is relevant in United Methodism of today and the future.

Please note that it is also time to renew your membership. The form with which to do this is on the bottom of page 7. We appreciate all the support you can give The Center for the EUB Heritage.

Robert L. Frey